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The Little Straw Hat.

'Tis a dear little hat, and it hangs there still—
And its voice of the past bids our heart-strings thrill;
For it seems like a shadow of days passed on,
Of the bright one gone who that hat once wore.

'Tis a dear little hat, for each simple braid
Tells that oft o'er its plaiting those fingers played,
And many a wreath for its crown had been twined,
To the grateful taste of his youthful mind.

Yes, there silent it hangs, with its curling front,
Still as playfully rolled as has been its wont;
But the golden ringlets which waved below,
Have curled their last cluster long ago.

Ay, the hat is the same, but it shades no more
Those sweet blue eyes as in days of yore;
And the sun-lit smile that danced o'er that brow,
Can but light up our heart's sad memories now.

Sad memories they are, o'er their quivering strings
Each breath of the by-gone a tremor flings,
And joys that we faint would waken again,
In memory are wreathed with a thrill of pain.

Then recall not the past—the dimpled hand
May never again clasp the braided strand,
Though the breezes no longer may hear the tone
Of the ringing laughter of the childhood's own.

Ah! think of him now with a glittering crown,
O'er his heavenly forehead resting down,
While his fingers stray o'er the golden wire,
Tast blends with his voice mid the cherub choir.

Ay, I see him now the holy light
Pouring broad on his brow with radiance bright,
And I hear the tones which in heaven have birth—
Oh! call him not back to this saddened Earth.

For the Christian Secretary.

Thoughts on Acts 13: 48.

"And as many as were ordained to eternal life believed."

This text is a record of the result of a direct proclamation of the gospel to the Gentiles. The principal difficulty in explaining the text, is to define the word ordained, and the period of such ordination.

Webster defines it "appointed." Butterworth, "appointed to a certain end." I therefore, define it in this text,—appointed to eternal life.

In fixing upon the period of such ordination, I shall refer to passages of scripture, where words of similar meaning occur, as, Election, Predestination and Chosen; Eph. 1: 4, "According as he hath chosen us in him," (that is Christ) "before the foundation of the world." Peter addressing the "strangers scattered through Pontus," &c., calls them, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." 1 Pet. 1: 2. Elect means chosen or selected, both of which refer to persons and not characters; hence this passage, and the one in Eph., just quoted, perfectly agree and explain each other.

Unless we entirely separate the means used to prepare the elect for glory, (that is "sanctification of spirit unto obedience," and election itself, we must come to the conclusion, that foreknowledge, as used in this text, is the result of election, or follows it as a necessary consequence, to render the plan complete.

Foreknowledge may refer to persons, relations, characters, events or means determined upon, to be used, to produce certain results. In this text it evidently refers to means to be used and the result; I therefore paraphrase this text. Elect to everlasting life (through the preparatory process, sanctification of the Spirit unto obedience,) according to the foreknowledge of him who declares the end from the beginning, decreeing from eternity, the end and the means.

This view of the subject, I think removes the objection and overturns the criticism of those who acknowledge foreknowledge, but deny eternal election. Nor can any real objection be presented on account of the identity of the words foreknow and predestinate, in Rom. 8: 29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Foreknowledge in this text has reference to persons; but as the connexion of the text shows that Paul had reference to certain individuals, in distinction from others of the human family, it must have reference also to relation, and of course presenting the same sentiment as in Eph. 1: 4, "Chosen in Christ," or according to Parkhurst, "foreknew with approbation." No apostates can be foreknown with approbation except as related to Christ, or chosen in him.

The word predestination means preordination. Hence Parkhurst on this passage; "It is applied to God's foreordaining those whom he foreknew, i. e., with approbation, namely, of the Gentiles as well as the Jews,

to be conformable to the image of his Son, both in holiness and glory." * In Eph. 1: 5, 6 we read, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." So also Rom. 8: 29, as just noticed, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Those who are predestinated to the adoption of children, are also predestinated to be conformed to the image of Christ, and it is added, "that he might be the first-born among many brethren." God leaves none of his work incomplete, nor do his inspired writers leave us to suppose that any thing is lacking. If we are informed that God preordains the fraternal relation between Christ and his people, we are also taught that he predestimates that that relation shall be manifested, by their bearing the impress of his image and copying out his example, the same as "sanctification of the spirit unto obedience."

I therefore came to the conclusion, that this ordained or appointed to eternal life, is from eternity, or "before the foundation of the world;" Election the same. Predestination or preordination must be before the act takes place, and I cannot in relation to the date of this, stop short of that of the others. And all are according to the foreknowledge of him who worketh all things according to the counsel of his own will.

That means are appointed to produce the results, called "sanctification of the spirit and obedience," is also evident. Inspiration presents these means and election, as united in God's plan. Christ declares, Matt. 24: 22, "Except those days should be shortened," the time of the destruction of Jerusalem and the slaying of the Jews by the Romans, "there should no flesh be saved." Meaning doubtless, that no Jews should be saved from death, and as his disciples were Jews, they would perish also. "But for the elects sake, those days shall be shortened." That the apostles being preserved upon earth, they might preach the gospel, that the elect both Jews and Gentiles, might hear the word and believe.

To transcribe these words as some have, and cause the text to read, "As many as believed were ordained to eternal life," would take from the text one of its most excellent points; that is, that there was such a powerful outpouring of the Spirit, that all in that assembly who were chosen in Christ from the foundation of the world, were then gathered in by faith and repentance. Such a reading as some give, would reduce it to this; that God was so pleased with that portion of the congregation, who believed the testimony of the apostles, that he then ordained them to eternal life. And he must have ordained to keep them, and they would have fallen away and finally be lost notwithstanding.

The expression "as many," cannot mean all who ever will believe and be saved; nor all such from among the Gentiles,—because, but a small portion were then present to hear. The meaning evidently is, that there was such an outpouring of the spirit, that all in that assembly, who were ordained to eternal life, believed. However repulsive the truth may be, I think there is a plain intimation in this text, that some are not ordained to eternal life, and that some such, were then present.

And as election is through "sanctification of the Spirit unto obedience," of course, none but such as are ordained to eternal life, will ever believe to the saving of the soul.

As ordained to eternal life, elect, predestinated and chosen, evidently mean but a part of the human family, of course a part are left and will not be saved. And unless we call in question God's intelligence, we must inevitably come to the conclusion, that the number and the persons are fixed upon in the mind of God; who are the persons and what is the number, eternity will disclose. If we enquire why some are selected and others left, we have the answer,—"Even so Father, for so it seemed good in thy sight."

This doctrine should not prevent our preaching the gospel to all as far as we have opportunity. The command is, preach the gospel to every creature. And if sensible that while to some, "we are the savor of life unto life," to others, "we are the savor of death unto death," it should cause us to feel our insufficiency for such a weight of responsibility, and to say as did an inspired apostle, "Who is sufficient for these things?" E.

* These quotations from Parkhurst are taken from Butterworth's Concordance.

BEAUTIFUL INSCRIPTION.—The Hingham Patriot says the following most beautiful and touching inscription may be seen on a grave-stone of pure white marble, in the cemetery in that town. The only words are these.

"OUR MOTHER
FELL ASLEEP
Nov. 12, 1840.
E. 51.
When will the morning come."

State and Prospects of Europe.

ITALY.—PIUS THE NINTH.

Messrs. Editors:—No man of our age is more likely to secure to himself a prominent niche in the Temple of Fame, or to inscribe his name more legibly on the page of History, than Pius the Ninth. Whether his name will be held up in all coming time as one of those great Reformers, as one of those great regenerators of nations, who stamp their character upon an entire people, and even illustrate a whole era by the happy influence which they exert upon mankind; or as one who began to build but was not able to finish, who excited the expectations of men only to disappoint them,—is a question which cannot just yet be answered with confidence.

We very much doubt whether there is a prince in Europe that is more to be commiserated than Pius IX. That he is a man of honest intentions, we have no doubt whatever. That he believed that he could really bring about the regeneration of the political institutions of his temporal kingdom of three millions of people, and yet maintain intact the union of the character and office of an absolute king and the headship of an infallible Church, we are very confident. We are here expressing our opinion; but we have good reasons for holding it. We are well aware that there are many who cannot believe that the Pope has been sincere in his professions. They allege that he never entertained the real desire to regenerate his kingdom, but only to secure to the Roman Catholic Church a firmer foundation in the affections of its votaries by accommodating it somewhat to the spirit and movement of the age. They give his Holiness credit for sagacity,—for even very great forecast and profound wisdom. But they deny that he has been actuated by any intention, after all, of raising his people up out of the degradation and slavery in which he found them, and putting them in possession of their rights as men and as subjects.

We think very differently; we believe that Pope Pius IX. is an honest and benevolent man—a far better man in his character and life than any of his predecessors, with the exception of the best of the Gregories and the Innocents. At the same time, we are also of the opinion that he has had very distinct conceptions of what he wishes to accomplish. We think that he has seen and felt—seen clearly and felt deeply—that something ought to be done to arrest the downward tendency, or progress rather, of things in the political affairs of the "States of the Church." But he seems not to have well defined views of what the exigency demanded. He supposed that some ameliorations in the administration of justice, in the conduct of the details of the Government, together with a certain amount of freedom of the press, would be sufficient to set matters right. He was disposed to think that the reform of the flagrant abuses in the administration of the affairs of the kingdom was the chief thing, if not the only one, to be aimed at. That he looked to vast and fundamental organic changes in the structure of the Government itself, we do not for one moment believe. Indeed, there is decisive evidence to the contrary.

That his hopes were vain, events have fully demonstrated. Indeed we cannot but wonder how his Holiness could so impose on himself as to think that the measures which he proposed—which did in no sense deserve to be called even half-way measures—would do, in the alarming state in which the affairs of his petty kingdom were when he ascended the papal throne. Such was the condition of his kingdom in all its details, that it might justly be compared to an old edifice which has become so much decayed that to repair it has become impossible. The attempt to replace an important stone or beam of timber, would cause the whole building to come tumbling about the ears of the bold architect who might set about the work. The utmost that can be done to preserve such a structure, is to patch and prop—nothing more—with the hope that the undisturbed coherence of the mass, more from specific gravity and the attraction of aggregation than anything else, may cause it to stand a while longer. Like those parasitic plants that first undermine and destroy, and afterwards for a time uphold, the building, or the ancient tree, which they cover, so the abuses of the Roman State seemed to be the only cement and strength which it possessed—to such a pitch had it reached.—The Pope resolved to try repair, instead of demolition and a reconstruction of the social and political edifice; and the result the world has begun to see. He is all wrong.

Alas, his Holiness has seen but imperfectly the source of all the evils in his Kingdom, and the consequence is, that he has begun at the wrong place. The fact is, the Roman State is rotten to the very core. There can be no valid reform that does not effect a thorough moral, social, and political regeneration of the entire concern. No man can enter the Papal Kingdom, with eyes open, come from what quarter he may, without being struck with the deplorable state of things. Let him go down from Florence by the Western route to the City called (by way of derision, one would suppose,) "Eternal." He cannot pass the first town after crossing the little stream which marks the frontier, without being struck with the evidence of a want of prosperity in all business, the want of industrial, moral, political, and social life and happiness. About the *Dogana* and *Police Stations*, what numbers of idle and worthless *custom-house officers* and *guards*—what idleness and inactivity and poverty are visible on all hands among the inhabitants!—And just so it is all the way down to the very gates of Rome itself. And what a country the traveller passes through in journeying along this road! Desolation stares him in the face everywhere! The surface of the country is hilly, quite so, and the soil is, in most places, through improper cultivation and neglect of all proper methods of restoring impoverished lands, completely washed away from the sides and summits of the hills,—which have the appearance of masses of sand, barren as barrenness itself, and perfectly denuded of everything like vegetation. A great deal of the country has this aspect. Never have we seen a country that seems so Heaven-cursed in all our lives!

Well, let us enter the Papal Kingdom from the opposite direction; and what do we see there? We shall pass over, from Terracina to Rome, one of the finest countries naturally, that this world contains—a portion of the ancient *Compania*, or *Campania*. And here desolation more complete, more horrible, prevails than in the North. Entire fertile plains have been abandoned to the alder, the hazel, and other bushes, amid which great herds of cattle are browsing. All this country, including the Pontine Marshes, were once well cultivated and populous. And it would be again, if it was inhabited by the industrious and persevering Dutchmen of Holland, instead of the idle population which border it rather than inhabit it—rendered idle and indolent, and ignorant, too, by a bad government and a worthless Religion.

But let us enter the Eternal City—not however to do what most travelers do, to revel in imagination in the glories of the past, not to indulge in a luxurious survey of the architecture of a few great churches and palaces, or the collections in sculpture and painting, or to listen to the wonderful music in the Capella Sistina and St. Peter's during the Holy Week, or to gaze upon the gorgeous splendors of an ancient and imposing ritual service,—but to learn the true condition of its hundred and eighty thousand inhabitants. For this purpose, let us not confine our observation to the Corso, or to Via Babuino, nor a few other such streets as are mostly frequented by the English and other foreigners. No; let us go into the region lying between the Pantheon, the Capitol, and the Temple of Vesta. Let us go over and look at the *Trastevere*, or the inhabitants of the other, (the Western) side of the Tiber. Let us visit all parts of Rome, and scrutinize the appearance, the dress, and the interior life of the "masses." And when we shall have done so for days, we shall be prepared to form some little idea of the "eternal city."

We say some little, for it will be but little after all. But what a little! Ah me! What aqualor, what filth, what abominations, shall we not see! All sorts of villainies in the streets! Poverty, degradation, neglect of the most ordinary demands of decency, among the wretched inhabitants on all hands! And it is incredible that, as the most intelligent Romans we have conversed with have assured us, the *morals* of that city are deplorably bad!

And yet this ought not to be so; if Rome be the "Holy City," the very "Capital" and centre of the whole Christian world, and governed by the Head and Chief of Christendom—the very Vicegerent and Vicar-General of Christ. It would not be so if the religion which they claimed to be that of Jesus Christ and his Apostles, was not the basest imposture the world ever saw—surpassing even that of the lying Prophet of Mecca. Let us see. Rome has 180,000 inhabitants, or thereabouts. And when we were last there, but a very few years ago, she had 4,999 persons devoted to a religious life *par excellence*—Pope, Cardinals, Patriarchs, Archbishops, Bishops, parish priests, monks of all orders, and nuns! That is to say, one person whose *professed* business was to promote religion, to a fraction over thirty-six souls. Certainly it would be difficult to find a city in all Christendom so well provided with a spiritual police as Rome, so far as numbers go. And yet if there be one city in all Christendom in which there is more heaven-daring wickedness among all classes, and gross ignorance among the masses, we should like to know where it is. If it has its match anywhere, it is only in countries where its own pestiferous influence has reached and blighted everything. There is wickedness, great wickedness, in London, in Berlin, in New York, and other Protestant cities. But, thank God, there is a compensation in the great amount of good, of sincere piety, and in the general honesty which prevails in them. But as

to Rome, "the whole head is sick, and the whole heart is faint"—literally, there may be some honesty, some virtue, there, (God forbid we should say there is none at all) but it is the exception to the rule. If there be any amount of either, it must be in *hæmaphysitic* quantities. We know something of Rome, by observation; and a great deal more by converse with excellent people, Romans, as well as foreigners, who reside there. God has His "hidden ones" there, without doubt. But they live in another Sodom, and another Gomorrah—or to speak as the spirit of prophecy has done, another *Babylon*.

Nor do we think the Eastern or Adriatic Provinces—the Legations—of the Papal State, in a much better condition than the Western or Mediterranean. In truth, the kingdom of his Holiness has, for a long time, been sinking deeper and deeper into that most deplorable of all positions which a State can ever reach—that in which the ruler is weak and incompetent, the nobles avaricious and insolent, and the common people ignorant, poor, and down-trodden.

It was to the throne of such a Kingdom that Pius IX. ascended in June, 1846. It is over such a people that he extends with one hand the crozier, and with the other the sceptre. Unhappy Ruler! Unhappy people! Ah, had Pius IX. really comprehended his "mission," had he understood the work which both Heaven and earth expected at his hands, he would have commenced in a very different way. He would have given the people the Bible, and set the monks and nuns to teaching them to read it. He would have commanded the priests to preach "Christ crucified," or sought for those that could. In a word, he would rid the Church of the miserable creatures that have infested it and converted it into the veriest *rookery* imaginable.—If he had set himself about the work in this way—beginning at the right place—he would in time have brought about that individual and social regeneration which would have prepared the way for his political reforms, and made a good constitutional government both desirable and possible. Alas, he has not done this, and things have been going all wrong. And now they are in a dreadful state. Every successive concession he has made, has led the people to demand more. He did not intend to give a Constitution at the outset—nothing like it. He did not dream of parting with one of his prerogatives as an absolute King.—This he told the people on a certain occasion—about a year ago—and they understood him perfectly. But he has launched his boat on the strong stream of events, and along with it he has been carried.—Like the unfortunate man who went over the Falls of Niagara the other day, he may make unparalleled exertions to arrest his tiny vessel by seeking the shore; he may be very reluctant to approach the cataract; but he cannot stop, and over it he must now go! Poor Pio Nono, poor Pio Nono! Thou art undone! Not all creation can save thee!

Finding that the people would have a Constitutional Government, he first gave his *Consulta*, and appointed a Ministry composed of Ecclesiastics. But this did not satisfy. Then he called a Convention, and committed to them the task of making a Constitution. This they did, and a new Government was organized quite constitutional in its character. A Congress or parliament assembled and entered upon its work. The Pope now appointed a ministry mainly composed of laymen. Up to this point, his Holiness had hopes of maintaining the *theocracy* in his kingdom—uniting the temporal power thereof with his universal Priesthood, or office of "Bishop of the Universal Church." Vain hope! The people demanded war with the Austrians, the enemies of Italy. Now Pius IX. draws back; the Austrians are his subjects, his children even, as Universal Bishop! How can he make war against them! But there is no help. He must do it! He changes his ministry, appoints men of the popular party, and gives up his reins to them! And thus the temporal power has departed from his hands. He will be the last Bishop of Rome, we think, that will be king over the 3,000,000, over whom he now reigns nominally.

By the last accounts, things are in a bad state in Rome. On the one hand, there are the Pope, the nobles, the greater part of the higher clergy, all the monks, the rabble, and the *Trastevere*; on the other, all the middle classes—the bone and sinew of the State. The Holy City is in a state of awful confusion. Bloody encounters take place in the streets. The people are becoming furious against the priests and monks. Even stranger priests are not safe, but are made to feel the dagger, in the streets, amid the darkness of night. You will say, Messrs. Editors, this is deplorable! And so it is; but the worst has not yet come. In the great struggle which has commenced in Italy for political freedom, (and I may add, religious freedom, for it will soon come to that,) the hierarchy of Rome—you will see it—will not, as a general thing, take part with the *People*, and with *Freedom*, but with the *Despots* and with *Despotism*. The consequences

will be dreadful. Infidelity will make gigantic strides, and the poor priests and monks will fall by thousands, and not they only, but the higher clergy also. All this is our opinion only. There are some fearful things in the Book of Revelation respecting *Babylon*, and those being compelled to drink blood because they had shed the blood of saints! But we will stop, for we would not invade the province of prophecy. We believe, however, that more dreadful days for Italy are not far off; but "sufficient for the day is the evil thereof"—let us not take sorrow in advance.

In my next I shall conclude what I have to say about Italy at this time.

An Exorbitant Minister!

"I pay him my forty dollars a year, and he is not satisfied with that, but is constantly teasing for something more."

Such was the complaint which a communicant, in a Dutch Reformed Church in the State of New York, uttered against his pastor. The Rev. Mr. W.—was a faithful minister, who preached for souls rather than for hire. His stipend he looked upon, not as the end of his pastoral labors, but simply the means of supporting him in it, which aimed at a higher and holier end. He preached to his people, not to get their money, but to fit them for heaven.

But his Dutch congregation could not comprehend this. They wanted he should be satisfied with the money they gave him, without teasing them for any thing else.—They consequently became restive under his faithful preaching and ultimately discharged him.

A member of the congregation was asked the cause of their disaffection. Is not Mr. W. a good man, and a good preacher? Is he not laborious and attentive to his duties? What fault do you find in him?

Why, when we pay a man well for preaching, was the answer, we want he should be satisfied, and not be teasing us all the time to do more. I pay him my forty dollars and that is as much as I ought to be asked to do.

But what more does he ask of you? Why it is *duties, duties, duties*, all the time.

What duties? Why he says we must pray. I pay him forty dollars a year to do my praying for me, and after all that he has the impudence to tell me to do my own praying.

We have sometimes feared that there are other congregations, not a thousand miles off, that want a minister for any thing else, rather than to teach them specifically what they ought to do.—*Watchman of the Valley.*

Romanticists.

It may not be altogether superfluous to explain what Strauss and the Germans mean by a Romanticist (*Romantiker*). The Romanticist is one who, in literature, in the arts, in religion, or in politics, endeavors to revive the dead past; one who refuses to accept the fact of history; refuses to acknowledge that the past is past, that it is grown old and obsolete; one who regards the present age as in a state of chronic malady, curable only by a reproduction of some distant age, of which the present is not the child, but the abortion. Poets, who see poetry only in the Middle Ages, who look upon fairy tales and legends as treasures of the deepest wisdom; painters, who can see nothing pictorial in the world around them; theologians, who can see no recognition of the Unspeaking except in superstition, who acknowledge no form of worship but the ceremonies of the early church; politicians, who would bring back "merrie England" into our own and times by means of ancient pastimes and white waistcoats—these are all Romanticists. It is quite clear that, however modern the name, the Romanticist is not a new phenomenon. There have ever been—will ever be—men who, escaping from our baffling struggle with the Present, dream of a splendid Future, where circumstance is plastic to their theories, or turn themselves lovingly towards the Past, in whose darkness they discern some streaks of light, made all the more brilliant from the contrast—this light being to them the only beacon by which to steer. Antiquity had its Utopians and Romanticists, as we have our Humanitarians and Puseyites.—*Edinburgh Review.*

FOG AND RATIONALISM.—When one begins to ascend a mountain, he comes before long into a region of perpetual fog and mist. But when he has climbed still higher, the sky becomes again clearer, and the sun shines bright. So when one has advanced but a little way up the mountain of theological inquiry, he encounters a drizzling mist.—"To shepherds a bane; to thieves better than night; Where the throw of a stone bounds the traveller's sight."

But if he succeeds in extricating himself from this, (which all do not) and reaches the region above, there he finds serene and eternal sunshine.—*Ohio Observer.*

Of all actions of man's life, his marriage does least concern other people; yet of all actions of our life, it is most meddled with by other people.—*Selden.*

om, for the destruction of pride, self, and self-sufficiency. Be not in business; but fervent in spirit, the Lord."

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PREPARED in 1819, for the purpose of insuring against loss and damage by fire only; Capital insured and vested in the best possible manner. It insures buildings, Churches, Dwelling, Stores, Merchandise, Books, and personal property generally, or damage by fire, on the most favorable terms.

The Office of the Company is kept in the Building, next west of Treat's Exchange, State Street, where constant attendance is given to the accommodation of the public.

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Reform going to Seed

work is admirably adapted to the use of schools, colleges, and ought to be made a study in all our academies, both male and female.—*N. Y. Observer*

The testimony which is furnished by their . . . -scholarship, we may add, however, that classifications of the work are so admirably arranged and its descriptions given with so much simplicity and clarity of language, that the book cannot fail of attaining its object, to facilitate the progress of the beginner. It is a work for schools.—*N. Y. Recorder*

The names of its authors gave ample assurance that

not completely drawn from other works, but reconstruction of existing material. The exhibits throughout great labor and care in preparation for the public eye, and for the use of students.

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This work had previously appeared in our columns. The production is worthy of the great names whose care it has been prepared. Prof. Agassiz has a wide reputation, and Dr. Gould is regarded by scientific men of Europe as the most eminent naturalist of our country. Schools and Academies will open up a new and attractive study for the

and in no country is there a finer field opened to the naturalist than in our own.—*Ch. Alliance.*

A new and highly valuable publication, intended for the use of school and college teachers, and important for all to study. Such a work has long been a great desideratum, and we rejoice to find it so strongly felt, has now, at length, been issued so completely supplied.—*Boston Atlas.*

Wholesale and sold by GOULD, KENDALL & LINCOLN, 59 Washington street, Boston

Taylor's Sacred Minstrel.
 subscribers are agents for this popular Church
 Music Book, and are prepared to supply Churches,
 Minster Teachers at the lowest wholesale
 rates. They also keep on hand a full assortment of
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 ety of Juvenile Music Books and works on Mu-
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School Books.
 Subscribers have on hand a large assortment of
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Hartford New Cemetery.
The public are respectfully informed that the new
rial Place, called
SPRING GROVE CEMETERY,
is now open for the selection of lots. Apply to
STEPHEN PAGE & SONS, No. 19 Ann st.
Hartford, Oct. 20. t33

CANCERS, SCHIRRI, TUMORS, ULCERS, &C
"NO CURE, NO PAY."
It seemed unnecessary in such an advertisement

is, to offer any payments upon Cancerous Affections, or say more than what every writer has before informed the world—that Cancer and assimilated diseases are diseases, over which medicine and operations have but little, if any permanent influence. A declaration of warranty, or no cure, no pay, carry on the face of it the greatest absurdity, and were not the person able to make good his promise, no pay is required until a cure is established!—but cautious and reserved must consider this argument the very best that could possibly be made

undisputed claims no professional title—he has located only in the school of experience in this disease for twenty years; and he challenges session, broadcast, throughout the length and of the land, to attempt a trial of merit with him treatment of this *dangerous disease*. Now intends to establish himself permanently in of Hartford, Ct., and to issue a series of certificates at different times, in the public journals the country—not fictitious, but certificates of

have a name and a place; and he earnestly those who may contemplate placing themselves in care, to address the signers of these credentials additional information. Inquire at the "American" for

WILLIAM H. NORRIS.

ate from the Editor of the Chickopee Telegraph, Cabotville, Mass.

aware of the many impositions upon the publishers, who put forth their grand specifics for immortality, supported by an array of signers—persons who perhaps never had an existence;

unders it highly necessary that people should be guarded in whose hand they risk their lives and Among the various diseases to which we are one perhaps more appalling, and none has he skill of the faculty, more that that of the yet it can be cured.

g had a protuberance under our right eye, which some trouble, and caused much alarm in the four friends, we were induced to consult Mr. Morris, from Philadelphia, who was attending here cases in our village. He exhibited many tes of cures, from persons well known by us to

first respectability. This gave us confidence, and set him at work. In less than a week, from his indication, the tumor was destroyed; and in a few two weeks, the place was entirely healed and to all appearance a radical cure had been effected. This was accomplished without any pain, word being named. By neglect, or mal-treatment, we doubt but this disease may become so deeply seated as to be incurable, by Mr. Norris or any other. We therefore strongly advise all who have such tumors, to have them eradicated immediately, as the cure may be sure, permanent and cheap.

ville, April, 1847. _____ A. LUDINGTON.

I hereby certify that I have had upon my left cheek, ever since I was a small child. Within the years, it had extended considerably, and grew larger. I had applied to several different physicians but the sore grew worse under their treatment. It was finally pronounced by the faculty to be a Cancer, and greatly alarmed me. As I had heard of Mr. Wm. H. Phelps, of Philadelphia, I was induced to apply to him for relief; and now have the profound and grateful joy to say that under his treatment I have been

course of about five weeks perfectly cured :
SULLIVAN COWEN

M. H. NORRIS—Dear Sir:—I would ever view
of God in dispensing mercies; and would most
ly acknowledge you as the instrument in
performing a radical cure of a Cancer on my
th had troubled me for seventeen years. In the
me, I underwent a painful surgical operation,
only relieved for a brief period. Being now
cured of that most dreaded disease, I feel I due
and the public, that I recommend to your kind

kill all who may be similarly afflicted, know your method to be sure, safe, and performed without pain.

Yours affectionately, **SILAS NORMAN.**

Those interested in these advertisements, are early requested to refer to the following persons who have been cured by me; and who would express heartfelt satisfaction in declaring these facts.—
[Certificates will be published in due time.]

Mrs. Biebert, of Berks Co., Pennsylvania, cured
nearly 14 years standing; Susan Nash Peck,

Wood and Fifth etc. Philadelph. cured of one
standing; Joshua Gilpin, of Kentmere, on
dy wine, cured of one of 16 years progress; —
Cooper, Esq. No. 210 North Front st. Phila.;
on Tyndale, of No. 12 North Third st. Phila.
Cancer of over 20 years standing; Samuel G.
Senator in the Legislature of Maryland, Mil-
Kent county, Md., cured of a dangerous Can-
Cancer 20 years standing. —

trip for several years; John Roberts, of Burlington, New Jersey, received from Mr. Nettriss a cure in 40 days, of a dangerous Cancer on the nose under constant treatment by eminent physicians for seven years; Daniel Lowber, of 443 North 1st. Phila., was entirely cured in a few weeks of a Cancer on the lower lip—for three of the previous had been under the care of five of the most eminent gentlemen of Phila., alternately, without John Wildman, of Bensalem Township, Bucks cured of a Cancer on the under lip; John of Germantown, near Phila., cured in a few

Cancer; Joseph C. Miller, of Little Britain, Pa., cured of a Cancer near the jugular of eight years' standing; Catharine Bailey, of St. John st., Phila., for more than ten years severely afflicted with an inveterate Cancer on the arm which time had several surgical operations performed, which gave only temporary relief, radically cured by Mr. Norris; about a month's extraordinary cure is especially referred to; and one Sarah Wells, of No. 95 St. John st., so referred to in relation to; Mary Schull, Salem Township, Bucks Co., Pa., cured of a Can-

the eye, of fifteen years standing. Torria would add, he has several hundred copies of similar important character, which have been awarded to him by patients, with the urgent request that they should be published for the benefit of the suffering. They have uniformly said, "publish and the world will be benefited." I, I beseech you, and refer all interested to the

absorption of his thoughts by the new

least, forcing himself from his reverie, and
feels which now engrossed his spirit.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

